the tail of a fat-tailed sheep is preferred to that of cattle or goats because of its softness. The grease is poured into the ox horn containers over a small skin strip that lies inside, from which the salve can be conveniently stripped off in small quantities between the fingers. 302 415 [237]

Greasing the body with fat is also a thorough massage. The word !gu·ri designates both. For relieving a general [Picture. Horn Fat Containers. 1/4 natural size] sick feeling and for increasing [208] a feeling of well-being (for example, to induce a pleasant feeling of tiredness before going to bed), massage is the Hottentots' favorite kind of body care. [Picture. Pricked Ornamentation around the Horn Fat Container. 1/2 natural size. The vertical lines follow the natural pattern of the horn.] [757]

3. Cosmetics

They try to give their skin a pleasant smell by powdering themselves with buchu (//nõs(e)n). The buchu, sã-b, is a fine brown powder which the women make out of the following ingredients, sometimes, just one, sometimes mixed, according to what is available or to individual taste: 302 137 303

a) from the short, fleshy leaves of certain Mesembrianthemum species, which they call gai- and *~~//gxari-~~ga·eb. Instead of these leaves, the aboveground and underground parts of the most varied kinds of bushes are used to prepare buchu, such as the slim bulblike, swollen root part of a Cyperus species.

b) Lichen are favorite ingredients for buchu. The Parmelia hottentotta (Thbg.) Ach. is scraped off stones and therefore is called */u·i//kxao·b, i.e. "stone scratch." Other lichen for buchu have the names *!na·/robeb and *!u·/risã·b.

c) The powdery spores of a mushroom [Bauchpilz] (it seems to be a Podaxon species) are already so fine a powder, that the women hang the dried spore container by a thread around their necks [209] and it empties itself on their necks and breasts. The underground parts of the mushroom are dried and pulverized.

The women keep the buchu herbs which they collect in a little bag, which is made preferably from the skin of a lamb that was born prematurely or has been taken from the body of the mother. The skin is removed in one piece. The parts of the plants are pulverized on a stone either as soon as they are dry or after a brief roasting over the fire. The powder is then frequently mixed with fine quartz dust, 303 302 [415]

The Hottentot women love to paint dark, fantastic masks on their faces. 302
Black or red powder is rubbed with a leather cloth on the face which has 396
been previously greased. They get black powder from the knotty parts of 824
the lower trunk of a Pelargonium, which are thoroughly roasted and then a dusty, crumbly, dark mass can be easily knocked off their bark. Those who prefer red make a powder called *!gũ'b from the dry heartwood of a giraffe acacia. When the face is all powdered, the painted parts of the face are sharply outlined with a damp tip of a cloth in front of a mirror. Here and there the face is wiped clean, until the face is partly covered as with a Mardi gras mask, out of which sometimes only the eyes and nostrils peer or perhaps the side parts of the forehead and the cheeks show, according to the taste of the artist.

4. Care of the Hair

Care of the hair is usually completely neglected. Along the coast, 302
the Hottentot sometimes washes his head with the yokes of raw penguin eggs in order [211] to encourage the growth of hair. I never saw anyone with his hair cut. An old-fashioned Hottentot used to brush his hair with the rough, dried mucous membrane of a cow's tongue.

A jackal's tail or a silver jackal's tail corresponds to our handkerchief [203
or they use a thick bushy tail of the Otocyon megalotis Desmar, or at times 189
a bundle of ostrich feathers; *!na·bes or gams is the name of this handkerchief.

The coastal Hottentots have more fleas and the inhabitants of the more [136]
elevated parts of the country have more lice.

F. Medicine

The medicine of the Hottentots has not been aided at all by the ex- 826
cellent anatomical knowledge which each person acquires in his childhood 753
from cutting up slaughtered cattle and wild game. They have no or only isolated and confused ideas about the functions of the individual parts of the body and if there is no externally evident reason for the trouble in the sick body, they do not use their anatomical knowledge.

Thus they attribute various pains in the upper leg or even in the lower 757
leg to a falling of the intestines. Massaging in the direction towards the 757
abdomen is supposed to press the displaced intestines back. But first the sick

leg is massaged in the direction towards the foot to empty them. Thus the excrement is supposed to be pushed out; where it goes does not worry them. The actual success which they often have with this cure confirms the diagnosis sufficiently in their eyes. 753 757

1. Surgical Treatment

Their procedure is clearest when surgical treatment seems necessary. 757

a) Blood-letting is a universal treatment for every difficulty localized to any extent. In the simplest case, cuts about one centimeter long, /go·regu, are made in the skin above the ailing part of the body. Nearly all the Hottentots, whom I examined closely when taking physical measurements, showed traces of this blood-letting. In one case the pubic area and the small of the back were covered with some forty scars a half centimeter long. The wounds had been made when he was a child by his father to cure "the deep descent of the intestines into the lower trunk" from which the child suffered.

[212] They call blood-letting in the narrower sense °!hui·ǂkxu·rub (opening a vein). It is used particularly for stiffness and pains in the limbs and is supposed to prevent them from swelling. The patient must first take a hot drink before the cutting. Then the blade of a sharp knife is placed across the vena mediana cubiti in the elbow joint of the right arm and the handle of the knife is struck with a little piece of wood so that the blade enters. They take about 100 centimeters of blood as far as I could estimate.

Bleeding /go/m follows the opening of the vein. A goat or calf horn serves as an instrument for bleeding (°!hũ///nã/s, from °!hũ/ - sucking marrow out of bones), by cutting off the point, they make a second opening for sucking which the bleeder puts in his mouth. The opposite, wider opening which is also filed smooth is firmly pressed on the bleeding cut. They do not empty the horn filled with blood on the ground but on a wet cake of cow dung to get rid of the sight of human blood quickly. [Picture, Horn for Bleeding. 1/2 natural size] [Picture, Closing a Wound].

The wound is closed in the following manner. They stick a thorn, d, firmly into the skin, twice (by c, to the right and also to the left near the vein a) in such a way that it lies diagonally across the cut b. Under the free ends of the thorn they slip a thread and tie it firmly 752

757

[p212]

Horn for bleeding. 1/2 natural size.

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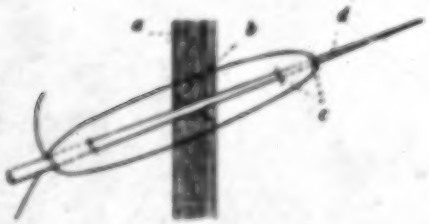
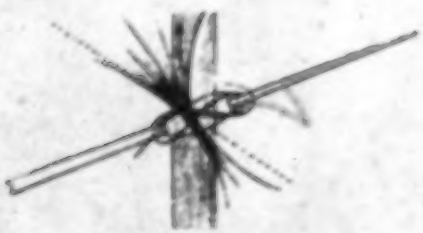
284





Closing a wound.

together. The skin between the places where the thorn has penetrated is thus raised in two folds, which press firmly together and so close the vein. The thorn is then shortened at both ends so that it disappears under the swelling made by the thread. The arm must be carried in a sling until the thorn and thread come out spontaneously. 752

[213] To the west of !Hoxga!nas, in the border territory of the Witbooi and the Red Nation, a small health resort, Hottentot style, is supposed to have existed when there was still plenty of water. People who had any kind of sickness and wanted to have their veins opened, waded barelegged in the pond of /Oas and let themselves be bitten by the numerous leeches which lived there. 757

If one other than a doctor may be permitted an opinion and if one may support this opinion by the language usage of the Boers (which is well known to the doctors in the Cape Colony), then I would like to claim that, judging from the most obvious symptoms, the sickness which the Hottentot calls "tsu/itso/a-b, or more frequently calls fi-laib, [169] borrowing from the Boer Dutch "vuilziekte," is syphilis. Individual syphilitic sores are superficially opened with a half-sharp instrument that tears rather than cuts (for example a quartz splinter). The wound is washed with sea water by the coastal dwellers, with a soap made from ashes of a bush called /kyanis by the natives of the interior. Then the wound deepened by scraping. As soon as the bleeding stops, they sprinkle the wound with seaweed powder. The strong hollow stalks of the Ecklonia buccinalis (L.) Hornem. (called "//hã/b), which the sea casts [178] up everywhere are slowly charred (not turned to ashes) and the coals pulverized. Before putting powder on the wounds, the sick person takes two swallows of sea water.

If the sores appear all over the body, then, as a native witness reported, the sick person is washed and the skin is scratched with fingernails until the body streams with blood. One man does the scratching, but others are needed to hold the patient firmly, who kicks about wildly from the pain and sometimes goes limp, forcing the process to be interrupted. Powdering concludes the procedure. If new sores form under the scabs, the skin is torn open again.

For assistants of the opposite sex, only the spouse or old people are permitted. The treatment itself may only be performed by those who already have had the sickness. Otherwise, they say, the treatment would be of no avail. But they also recognize the danger of infection, [175] for the sick person may not share either bed or eating or drinking utensils with healthy people. They believe that the person is cured after the disappearance of the sores and that immunity has been acquired.

[214] b) A treatment other than bleeding is used for some foot ailments. One sickness is designated as "Fotzenfuss," ǂnũãgyeǂai·bes, or pea-foot, ǂai·!naro·s which begins with the swelling of the whole foot or of individual toes. The parts of the sole that one steps on become painful, turn red, and the skin peels. In the middle of the inflamed area, a longish dark foreign body, about 2 centimeters in size, ǂhõã·s, shines through. To hasten its discharge, the foot is placed in the stomach dung of a freshly slaughtered goat and kept in the small stomach of the same animal for the night. If the inflamed area opens, then they warm and soften horse manure in water, smear the foot with it, and tie it up until the dark foreign body leaves the wound.

During the cold season, the Hottentot often suffers from bloody festering cuts on the inside joints of his second to fourth toes. The sickness is called ǂa·ragyetsĩ·bes, i.e. "curling toes."

Festering cuts, ǂa·bagu, in the skin of the heel, are smeared with ear wax and sometimes stitched with thorn and bast if they do not have a needle and thread. To heal wounds in the toes, the foot is placed in the warm, uncleaned reticulum of a goat or a sheep, or, best of all, of a cow (because it is the biggest). The foot is kept there until the contents of the stomach have cooled. The method of healing is known to every Hottentot by the name ǂ/ha·/raǂgã/.

The freshly removed skin of the lizard of the Agama genus is considered a good plaster to put on the feet when the skin has peeled. The fresh brain of these animals is smeared on as a salve. The dried root of the Zygophyllium cardifolium L. f. (called ǂnu/haĩb because of its brown leaves) is made into a salve for wounds after being pulverized and mixed with fat.

I have not been able to differentiate the various kinds of sores which have the name !nu·/mgu.

Characteristic of the metaphorical language of the Hottentots is the expression which describes the spreading of the seat of a disease: the sickness "builds huts" (om, v.).

Splinting (/goĕ·) of a broken bone (ǂkõa·s) is the final surgical accomplishment we shall mention. They tie five narrow strips of wood around the broken limb, which they tie to each other at both ends, so that they make a kind of casing. The limb is first wrapped in a skin, taking care that the blood can circulate freely.

in the place called Spektakel. The Hottentot woman, Anna Marie, bore during her second marriage two boys and a girl, who were still alive in the year 1902. Her husband was Johannes Fortani, the descendant of a freed Negro slave. I also heard about a case of quintuplets in the year 1884 or 1885. The father, Jacobus van Neel, was a Bastard, the mother, named Trein, produced three girls and two boys. The children were alive at birth but died immediately afterward. 845

3. Use of Medicine

Hottentot medicinal knowledge and methods of healing become less clear, the nearer they approach the field of internal medicine. The use of medicine is all that seems to me worth mentioning. 757 278

The Hottentot leaves nothing untried. Aside from practical success, either imagined or real, another consideration also guides him at times. He knows that among the plants of his country there are many healing ones. He also knows of many ailments for which there is probably some healing plant with which he is not acquainted. Further, every herd boy knows that the goat is not dainty in the choice of the plants it eats; it eats nearly everything and so probably, (as the Hottentot reckons) it also eats the healing plants that he is not yet acquainted with. The effective substances of these plants are transferred to the goat and are partly retained in its manure. Therefore goat manure is believed to contain healing properties. 757 278 825

Thus the treatment of chickenpox, /kxo·ras, consists in the following: the sick person is given a drink several times a day, in which about 1/2 liter of diluted milk is cooked with a handful of fresh (or double the amount if old) goat manure. Lean goat meat is the only other nourishment that he may have. 757 278

Whether the following treatment reported to me by two separate eyewitnesses, is used very much, is uncertain. Several men killed a goat, pulled off its skin as quickly as possible in order to place it on the sick person's body while still warm. It may well be that this wrapping works as a beneficial irritant to the skin.

[224] The dried body of the so-called "jump" snake *ǂno-/bo/ao-/s, Scelotes capensis Gthr. is considered an infallible antidote for snake bite. A few finger widths above and below the bite a deep cut is made, each about 1 centimeter long and the blood is sucked out of each of these cuts for about a half hour with the bleeding horn. Then a small scrap of 752 825

the dried lizard, scarcely a millimeter long, is pressed into the wound and rubbed in with charcoal. The snake wound is washed with water. [Picture. The "Jump Snake," Scelotes capensis Gthr., 1/2 natural size.] 752 825

The use of snake poison as an antidote for poisonous snake bites is perhaps also worthy of scientific investigation. 752 278

A Hottentot, who knew the poisonous snakes of his country well, made it a habit to pursue immediately the snake that had bitten him. He cut out its poison sacks and, squeezed a little of their contents into water and drank it. He dried the rest of the poison and preserved it carefully.

Another person drank the fresh bile of a cobra (called !huni· //hui· b) as a preventive against the poisonous effects of snake bites. This is not [751] an isolated instance, because men who do this are called /ao/!gã aon, i.e. snake poison men. People are certain that the skin secretions of such poison eaters (whether rightly or not must still be determined) heal poisonous snake bites. The poison eater rubs some of his sweat into a small cut made right next to the patient's bite. Or he dissolves what he has scraped off his skin in water and the man who has been bitten drinks it. Whoever has smelled the sweat-soaked clothing of a Hottentot will find the assertion plausible, that, if the sweat of poison eaters does have the power to heal, then [225] a little moisture squeezed from a piece of his clothing is effective.

Many Hottentots follow the same rule which the poison eater does (fighting the effect of the poison immediately with parts of the poisonous animal itself), when they have been stung by a scorpion. Without delay they seek out a living scorpion, squash it and place it immediately on the wound that has been artificially widened. At the same time the sick person is given a thin solution of tobacco juice as an emetic, on the basis of an unclear idea that this helps get the poison out of the body.

It seems that tobacco juice (pipe emery) when rubbed into the wound itself or into a cut next to it, is effective as an antidote for snake bites and scorpion stings.

One wonders whether there are other useful medicines to be found in the treasure chest of Hottentot medicines, in spite of their blind testing and the self deception of doctors and sick people among the natives. 757 278

The excrement of rock rabbits, °!aũ· /aru· b, which piles up fist high in caves is considered a cure for every kind of body retention. A piece

the size of a walnut is dissolved in about 1/3 liter of hot water and the drink is taken hot. It is supposed to cure constipation, inability to pass urine, irregular periods, and to further the discharge of lochia. In the same category belong the supposed effects of the so-called "stone sweat" which was mentioned earlier. 757 278

Their medicines for venereal diseases arouse as little confidence as the ones just mentioned. For protection against gonorrhea, [751] *!ga/ms, the man or woman rubs a knife tip's amount of a powder, which has been prepared from the roots of the *!garisab plant,*

> *When I am unable to mention the botanical name, I at least give the native designation which will be a help to later investigators. [128]

into a little wound cut to the right and to the left of the groin. They treat gonorrhea itself locally by dabbing the milky sap of the fresh leaves of a plant called *!gu/bi- b or *xam≠kya/rab into the urethra. Or they dig up the plant and drink as much as possible of a hot infusion made of the crushed root.

It is recommended to syphilis patients that they drink a swallow of their own urine early in the morning. A tea made from the strongly aromatic [226] fleshy leaves of a Geraniaceae (as it seems) which smells strongly of turpentine is supposed to cure syphilis sores.

4. Magic

The medicinal art of the Hottentot is closely allied with magic. 755 Anyone who wishes to may become a doctor, called !gai·/aob or 756 magician. The Hottentot term is derived from the magic stuff, !gai/b, which he carries with him in a box. The vegetable ingredients of this stuff consists of roots of a most varied assortment of plants, the flesh and bones of different kinds of chameleons, elephant shrews, bats, and of a little bird of the family of Sylviidae (called ≠oregu) are dried, and placed sometimes in coarsely chopped form, sometimes pulverized in the raw fat of a billygoat, with which the magic box is filled. It is supposed to extract the effective substances from the various ingredients.

x539

(ga) he may be massaged (!guri).* And they came (/kxĩ). But the ostrich

[757] *Massage is one of the favorite household remedies of the Hottentots.

(/amisa) is milking (/ao) the cows (gomate - -ti) and sings (//naẽ): "[You look] alive (ũitsaba) in the (!na) eye (mũ). I (tita, pron.) think (ǂaĩ)."*

*The ostrich sees through the lion's deception.

Thus (tumi) sang the ostrich; whereupon [the lion]: "Little ostrich (-ro, dimin.), what (taẽ, abbreviated from tarẽe) are you saying (mĩ, ta after the s, the personal suff. of the subj., is euphonious for ra) there (ti)?" Whereupon the other: "My (ti) grandfather (//naob, term of respect) is most (gai "big" -se adverbial ending) deathly sick, I think, deathly sick is he." So said the ostrich. And the women (expressed only by the personal suff. of the fem. pl.) finished (toa "to cease") massaging him and went home (//aru, vb.). But one (/guisa) he caught ("!kxõ) and had intercourse with her. (ǂaẽ, "to complete coitus").

[Text omitted.]

[509] Translation of LV

The Lion and the Ostrich

The lion and the ostrich, the two of them, met (hao, narr. pass.) in (!na) the fields (!garob) when (hĩa) the lion had just killed (!gam) a springbo (//guba). Then the ostrich lit (kxau) a fire (/aẽsa). But the lion ate (õ) [th meat] raw (orase, adv.), and the ostrich roasted (am) it, and when (o) he h finished (toa "to cease," with the personal suff. of the subj.) eating, he again (//kxaba) went (si) to cut off (!gao) [some more for himself].

Then the lion said: "Say (gum---o), it was I (tita, pron.), after all (ǂabe), who killed a springbok (ǂhaẽ!, neut. sing.)!" and got angry (//aixa

Then the ostrich said: "You (sa---ts) child of a raw-eater! ("child" ~~õa~~, "of a mother who eats raw meat"; the mother is only hinted at contemptuously by the personal suff. of the 3rd pers. sing. fem.: -s,) you (-ts, suff. of the 2nd pers. masc. sing.) raw-eater!"

852 source of water.[1] It seems also that the mother is ceremonially reintroduced to water in the same way as in the remarriage ceremony, except that here it is the older women who have looked after her during her confinement who free her from all her restrictions.[1]

844 184 Kolb's description of the birth customs among the Cape Hottentots agrees in the main with that given above for the Naman, but contains a few additional details.[2] When the time for delivery is at hand, the patient is assisted by two or three of her near female relatives, as well as by the midwife of the kraal, who is specially summoned. As soon as the latter enters the hut the husband must leave it, and may not enter [783] again until the birth is over. Should he do so, he becomes "unclean", and must purify himself by slaughtering a sheep for a special cleansing meal in which the other men of the kraal take part.

845 ● 757 If the birth goes easily, all is well. When, however, it is unusually protracted, the women make a decoction of finely cut tobacco and cow's milk, or, where the latter is not available, sheep's milk; strain it, and allow the milk to cool. It is then handed to the patient to drink, in the belief that it will increase the pain and thus lead to a speedy delivery, or else cause strong vomiting which at the same time expels 844 the child. The new-born baby may not be cleaned with water, which they say is "unhealthy". Instead it is rubbed all over with moist cowdung; when this has dried and fallen off, the baby is washed in [824] the juice of the Hottentot fig (*Mesembrianthemum edule*), which will make it nimble and fleet of foot; then smeared all over with freshly-melted sheep fat or butter, and finally powdered with *buchu*.

The afterbirth is buried in a hole in the ground, together with the blood flowing from the woman. This is all collected on the skin upon which she has lain from the beginning, and on which she must continue to lie as long as the blood flows from her. When the flow ceases, and the woman can or may arise, the skin is wrapped up together with the blood, etc., upon it, and is buried, so that no sorcerer may get at it and use it to work evil magic. The umbilical cord is 846 bound with a piece of sheep's sinew until it falls off; there is no mention of any special usage connected with it.

Before meeting again after the birth, husband and wife must both rub their bodies down anew with cowdung, smear themselves with

[1] Hoernlé, "The Social Value of Water among the Naman," *S. Afr. J. Sci.*, xx (1923), 524, 525–6.

[2] *Vorgebirge der Guten Hoffnung*, 64–6; cf. Germann, "Bilder aus der sexuellen Ethnologie der Hottentotten," *Geschlecht und Gesellschaft*, xii, 324–6; Graevenbroeck, "Uit den Ouden Tijd," 2–4 *passim*.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Cape Hottentots

not touch cold water. It is only certain women who are said to be */khai /na*, forbidden or dangerous, who cannot do these things; and a sure way of finding out is to take a woman along the seashore when first she menstruates. The sea, as the greatest accumulation of cold water, is very dangerous for people in an unstable condition. If the woman is */khai /na*, it will rush in towards her, and she will have to take great care not to be drawn in. The woman to whom this happens must not dare to do anything during her period, for she would be a danger to all who touched her food or the milk she had milked.[1]

A similar discrimination is implied in Vedder's account of the girls' puberty rites among the inland Naman. During her seclusion, he says, the girl is given fresh cow's milk to drink. This milk must come from a cow that has its first calf. If the cow does not die during the days of the menstruation, or if it does not get ill, the girl is harmless. But if it should die, this is proof that the girl possesses special powers, and she dare not again drink milk from the herd during her period, lest she imperil the animals. The menstrual blood of such a girl, he adds, is looked upon as an effective poison, which, when dry, is rubbed from her clothes and mixed with the food of enemies in order to kill them. The blood of a harmless girl, on the other hand, is used as medicine for sexual diseases amongst men.[2]

Of the girls' puberty rites among the other Hottentot peoples we have no adequate description. That they existed, however, is shown by Barrow's statement that although by his time many of the ancient usages of the Cape and Eastern Hottentots had ceased to exist, "one custom still remained, which seemed to be pretty generally observed: this was that of shaving the heads of young girls as soon as the first symptoms of maturity began to appear; at the same time, all the ornaments worn on the neck, legs, and arms are removed, and the body for once in their life clean washed and scoured; and during the continuance of the periodical symptoms, they are restricted to a milk diet, and not suffered to mix in the company of men."[3]

Kolb, writing nearly a century earlier of the Cape Hottentots, makes no mention at all of any special usages connected with a girl's first period, but refers several times to the fact that menstruating women were to avoid the company of men. A husband, for example, might not have sexual intercourse with his wife during her periods, or even eat with her, otherwise he would become unclean and have to purify himself by slaughtering an ox for an *andersmachen* in which

[1] Ibid., 525. [2] "The Nama," 136. [3] *Travels in S. Africa*, 2nd ed., i, 114.

2: Schapera E-4, 5 (no date) 1930
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Nama

The early writers speak of sore breasts, ophthalmias, and umbilical hernias as the common diseases, and coughs appear to have been frequent. After the advent of the white man, smallpox, measles and less cleanly diseases swept the country like plagues. An epidemic of smallpox in 1713 totally wiped out many of the Cape Hottentot groups, and greatly weakened the numerical strength and organization of others; a similar outbreak in 1755 again decimated them, and to add to their woes leprosy attacked them; while in 1864 large numbers of Naman died from smallpox. At the present time, syphilis, another infection due to the white man, is widespread among them; tuberculosis, fevers, paralysis, ophthalmias, and chicken-pox are other common diseases, while during the cold season they catch severe colds, and, like all the other inhabitants of South Africa, they suffered heavily in the influenza pandemic of 1918.[1]

All maladies, says Mrs. Hoernlé,[2] are divided by the Hottentots into two groups. First there is */aisena*, "sickness," which they regard as due to some misplacement of the internal organs. According to their notions of anatomy these organs have weird ways of wandering about the body. The treatment is massage, to restore each organ to its proper place; and in such massage the Hottentots are very highly skilled. The other group of diseases is called by the same name as death, *top*, and in the treatment of these a great variety of herbs and roots is employed. Some of the herbs are considered so valuable that journeys are made from tribe to tribe to get them, although among the herbs found in any particular territory there are always some which may serve as substitutes. But however powerful the remedy may be, if it is to be effective it must always be applied by someone who has had the disease and recovered. The most effective medicine will fail unless used by the right person.[3]

The principal diseases described to Mrs. Hoernlé as receiving this latter treatment are *//autas*, paralysis, *//keis*, "fever," *!urub*, varicose veins, and */nomis*, lupus. Any man falling sick from any one of these or the other diseases called *top* becomes */nau*, and the treatment adopted to cure him is exactly similar to that described in the remarriage ceremony. The patient is secluded in a hut, and

[1] Laidler, "The Magic Medicine of the Hottentots," 433; Theal, *History of S. Africa before* 1795, ii, 431 ff., iii, 28, 36 ff.; Nolte, "Krankheiten ... der Nama," 630; Schinz, op. cit., 99; von François, op. cit., 215–16; Schultze, op. cit., 227; *Official Year Book of the Union*, No. 8; 983–6 *passim*.

[2] "Conception of Inau among the Hottentots," 77–9.

[3] Cf. Schultze, op. cit., 213.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
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a special animal, a sheep or a goat, is slaughtered. The officiating person makes some cuts in the patient's body over the part affected. With a small horn he cups blood from these cuts, mixes it together, and adds some of the blood of the slaughtered animal. Next he scrapes some dirt from his arm and mixes it with the blood, to which he also adds the ingredients of the vegetable medicines. This mixture he finally rubs into the cuts. Till these have healed the patient must observe the customary */nau* restrictions: he must remain in the hut, he must not touch anyone with his hands, nor must he touch cold water or the pots. When at last the cuts are healed, the officiating person cleanses him in the customary manner, he puts on a set of new clothes and gives the old ones to his attendant, the usual purification meal is held, and the fire in the hut cleared away and renewed. Finally the reintroduction to the duties of ordinary life takes place in the usual manner, and the patient is free to mix with other people once more.

No other writer on the Hottentots mentions this particular grouping of diseases. It is implied, however, in Laidler's statement that there is a classification into minor and major troubles; but he adds that the former are treated by the herbalists, while in the latter the first step is consultation with the "witch doctor" (i.e. the */gai aob*) who is usually himself also a herbalist.[1] He makes no reference to the fact, explicitly noted by both Mrs. Hoernlé and Schultze, that certain diseases can only be treated by people who have themselves had the disease and recovered from it. Many writers, as we have seen, corroborate the calling in of the */gai aob* in case of illness, and it would seem that one of his ordinary duties is to discover the source of the sickness. His method of doing so is nowhere clearly described, although Laidler vaguely mentions divination by examination of the entrails of a slaughtered animal. Where the patient is held to have been bewitched, the */gai aob* also undertakes to cure him. His treatment in such cases, in addition to the "extracting" of the foreign bodies thought to be causing the illness, is apparently similar to that employed in the diseases known as */op*, since, as we have seen, the dirt scraped from his body is an essential ingredient in any medicine he gives. It is obvious, from what has just been noted, that he does not undertake the treatment of every kind of disease.

All this implies that more than one class of persons may be called in to treat the sick and injured, the healer differing according to

[1] Op. cit., 433, 434.

2: Schapera E-4, 5 (no date) 1930
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759 the nature of the complaint. But there is nowhere any full statement as to who all the persons are who may respectively act in this way. The only mention of professional healers, apart from the "herbalists" referred to by Laidler, is Kolb's statement that in every Cape Hottentot kraal there was a man chosen by the old men of the kraal to act as physician and surgeon, because of his knowledge of herbs and surgical and medical treatment. His office was not hereditary. On his death the old men selected another man with similar qualifications; and if no one suitable could be found in their own kraal, they fetched him in from another. In the meantime such of the old women as had a knowledge of herbs and could make the surgical cuts undertook the treatment of the sick.[1] How far this statement can be regarded as accurate in all its details is difficult to say. The whole social aspect of medicine among the Hottentots has been somewhat ignored, and it is not always possible to reconcile the different statements as to the practitioners employed. Nor, except in the case of the *top* diseases, can we ascertain clearly how far the practitioners profess or are believed to cure all diseases, or whether they specialize on particular cases. And, apart from the account given by Mrs. Hoernlé, there is no full description of the ceremonies attaching to the cure or attempted cures.

757 On the actual methods of treatment adopted we have more adequate information, thanks mainly to the detailed descriptions given by Schultze and Laidler, as well as the older writers such as Graevenbroeck and Kolb.[2] Massage, as we have just seen, is widely used for diffuse pains attributed to the wanderings of the internal organs, the object being to restore each organ to its proper place. We have also [842 previously noted its use in connection with pregnancy, and, according 841] to Laidler, unfruitful women or those behind their time with menstruation are likewise massaged on the abdomen, in the former case with a downward, in the latter with a rolling movement.

752 The knowledge of surgery is limited.[3] Dislocations are reduced by rubbing the joint briskly with fat and then moving the limb up and down vigorously. A broken limb is first wrapped in skin, care being taken to allow free circulation of the blood; then narrow splints of wood are tied round it to form a sort of sheath, and left until the 752 bone is firm again. Amputation of the finger joint, a common practice 304 in the past, was cleverly performed with the aid of a ligature. Kolb

[1] Op. cit., 44–5.
[2] Schultze, op. cit., 211–14; 233–6; Laidler, op. cit., 424–36; Graevenbroeck, op. cit., 19 ff.; Kolb, op. cit., 148–55; cf. also Nolte, op. cit., 630–1.
[3] Kolb, op. cit., 149–53; Schultze, op. cit., 211–14; Laidler, op. cit., 436–7.

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states that the head of the joint was tied up with sinew, and cut through below, the sticky juice of certain leaves and other herbs then being applied to the raw surface.

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For relatively localized pains the universal remedy is bleeding, either by venesection with bandaging or by cupping. In the former case, as described by Kolb, a thong is tied round the limb and the vein cut open below it. When enough blood has been drawn off, the incision is closed with mutton fat and the leaf of some herb placed over it. Cupping, apart from its use in the */nau* ceremonies and diseases, is specially employed for stiffness and pains in the limbs, in order to hinder their swelling, for colics and pains in the stomach, and also, according to Laidler, for the relief of madness and epilepsy. The cupping horn is a carefully-prepared tip of calf or goat horn open at both ends, with the broader end carefully bevelled from within outwards. The smaller end is closed with a ball of soft worked resin, which is pierced by a long thorn. The horn is first applied dry, i.e. over the unscarified surface of the skin, to produce insensibility. The numbed part is then scarified, the horn pressed tightly over the bleeding cut, and the operator sucks hard. When suction is well established, he bites the resin and so closes the aperture in it. The horn is then left in place until the required amount of blood has been withdrawn.

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Cures and antidotes for the bites and stings of the multitudinous snakes, spiders, and scorpions found in the country naturally play a large part in Hottentot medicine.[1] An "infallible" antidote for snake bite is the dried body of the lizard *Scelates capense Gthr.* Small deep cuts are made slightly above and below the bite, and cupped for about half an hour. Then a tiny fragment of the lizard's body is pressed into each cut and rubbed in with wood ashes. The bite itself is only washed with water. Snake poison itself may also be used as an antidote, a small dose of prepared venom diluted in water being swallowed. Sometimes the "doctor" makes incisions over the bite, then places a piece of venom in his mouth and proceeds to suck the wound. Vegetable poultices are sometimes applied, or the crushed head of the snake may be used in the same way in case of snake bite, while similarly powdered spider or tarantula is used as a poultice over their bites. In the case of scorpion sting, the particular animal if possible is captured, its tail and nippers pulled off, and the body ground and applied as a paste. The patient at the same time is given

[1] Schultze, op. cit., 224–5; Laidler, op. cit., 438–40.

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treating lupus, and consequently known as */nomi heip*, "lupus stick," must be treated with great deference. "When a person comes to the bush, before digging he must put down a bracelet, a bead, or some little thing. If he fails to do so, the root will simply disappear. Later, if he divides it among his friends, the same process takes place; each must give some little thing for the piece received. I was warned to do the same lest all the virtue leave the root, even if it did not wholly disappear." [1]

Laidler has described at some length the herbal lore of the half-breed Naman of Little Namaqualand.[2] From the details he gives it appears that the principal ailments treated with herbs and roots are internal pains and fevers, classed together, he says, as "fires", and distinguished only by locality, certain women's troubles, flatulence as an entity, diarrhœa, and, among the accidental injuries, burns. In anæmias and weaknesses red substances are used, such as *Pelargonium anceps*, and repeated doses are given during fevers. They are employed, several of his informants stated, because they are red, and the blood is red, and, therefore, they strengthen the blood; and, of course, when grown on red ground their value as drugs is increased enormously! All such red materials when used and finished with must be disposed of carefully, because good stuff must never be thrown away. *Sutherlandia frutescens*, another red plant, was formerly used in decoction for washing wounds, and given as drink for fevers; nowadays it is used for consumption, chicken-pox, etc. *Eriospermum latifolium*, a red tuber, rasped up raw, is considered a good poultice on bruises and cuts, and here again the colour appears to have been the chief attraction. Other decoctions for coughs and colds and fevers are made from the leaves of various Sages (*Salvia sp.*), as well as from the leaves of one species of wild olive, which are administered in any cold or fever, from a common cold to typhoid. Other wild olives are used as sweating draughts, as is also *Grassula lycopodioides*.

Another species of wild olive is used in decoction of leaves for dropsy, flatulence, and pains in the stomach, as a lotion for sores, and the leaves are also used as a plaster. Pains in the stomach are also treated with decoctions of *Eriocephalus umbellatatus*, or of the powdered and boiled root of *Royena pallens*; pains in the back are treated with *Boscia fœtida*; and shooting pains with *Passerina filiformis* or *Berkheyra sp.* For toothache the people chew the alkaline

[1] "Conception of Inau among the Hottentots," 79.
[2] Op. cit., 434–5, 440–6; cf. for the Naman of S.W.A., Schultze, op. cit., 223 ff., Nolte, op. cit., 630–2.

757 278 leaves of *Mesembrianthemum tortuosum*, also taken in the same way for pains in the stomach, or the leaves of *Galenia africana*; headaches are treated with a decoction of dagga seeds (*Cannabis sativa*), also used for bronchitis; and for pains in the eyes an ointment made from raw fat and pulverized dagga is applied.

[845] *Mesembrianthemum edule*, stamped and given as a pulp, is used for delayed labour or retained afterbirth; *Euphorbia restituta* is given for tedious labour; and for troubles after parturition the leaves of *Rhus sp.* are boiled and taken in decoction. But a more common remedy for women's ailments is *!au !arub*, the condensed urine and fæces of the dassie (commonly known among the Dutch farmers and the Dutch-speaking Hottentots as "dassiepis"). Boiled and strained the liquid is given in dry confinements, during parturition [847] generally, and for irregularities of menstruation. In large doses it is believed to be the perfect abortifacient. The same substance, finally purified by the action of the atmosphere, is given internally [752] in decoction and infusion for all sorts of poisoning of whatever origin, and rubbed into scarified snake bites and scorpion stings. It is also used in such minor complaints as stiffness in the back and pains in the stomach.

Diarrhœa is treated with a decoction made from the powdered and boiled roots and stem of *Royena pallens*; and *Sarcocaulon Burmanse*, pounded fine, is used as an astringent for the same complaint. Purgatives, Laidler remarks, have a strange fascination for the natives, and are widely used for pains in the stomach or "fevers" "to work them out". A tangible removal, it is argued, must always be productive of good, for the Hottentots, according to Laidler, "firmly believe that whatever they suffer is caused by a tangible something." One of his informants, a professional herbalist, said that the same medicine prepared in different ways may have different actions. Thus if *Royena pallens* is cut in an upward direction it will act as an emetic, if cut downwards it is transformed into a purgative! Other purgatives are *Royena hirsuta* and *Chiroma baccijeca*, two mouthfuls of which taken in decoction, are an efficient dose and have a rapid effect. The latter plant is also used in decoction for boils, as are also *Cynanchum capense Thun.* and a species of liana. The latter is also burned and the ash sprinkled on ringworms.

Plasters and poultices are in common use, and it appears that a soft hot application, whether of goat dung, the inside of a goat disembowelled alive to prevent loss of heat, or a preparation of herbs,

2: Schapera E-4, 5 (no date) 1930
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is a favourite remedy with the Hottentots. The skin drawn off a living goat is used while still warm as an application for any severe pain. Of vegetable substances the root of *Sarcocaulon Burmanse*, ground fine, is used as a poultice which is peppery and acts like a mustard plaster; the stem of *Cotyledon Walchii* is pounded after spine and bark have been removed, and applied to abscesses; and *Berkheyra sp.*, powdered, is used as a plaster for burns and boils. Another favourite, and indeed the first, application to burns is nasal mucus; and the cast skin of a snake, burned to powder, is also used for the same injury. Goat dung as a poultice on a sore stomach is widely used; the underlying motive seems to be that since the goat eats a large variety of plants, many of which must have medicinal properties, these properties will be to some extent retained in its dung. For the same reason the stomach of the porcupine is dried and portions infused as required. Its action is diaphoretic. The porcupine eats so many "bush things and strong things", said one of Laidler's informants, that its stomach contents must be very good medicine! Schultze notes also that among the Naman a patient suffering from chicken-pox is given several times daily a decoction made up of a handful of goat dung cooked in about half a litre of diluted milk; while powdered hyena dung is given to children for convulsions.

Star Lore and Calendar

The nature lore of the Hottentots, revealed in their foods and medicines, their industries, pastoralism and hunting, is based more or less directly on material needs and intimately bound up with them. Apart from the knowledge empirically derived in this way from the cares of everyday life, there is little trace of organized conceptions of the world of nature. The only other provinces, according to Schultze, in which the rudiments of scientific synthesis may be seen are, first, biology, of direct import to the hunter and herdsman, and, second, the division of time, whose periods in their change of season and far-reaching influence on the living world likewise force the attention of the herdsman. The former of these Schultze does not discuss at all, but of the latter and its astronomical foundations he gives a valuable detailed description.[1]

From early childhood the Hottentot is accustomed to find his way about in the open, on the pasture fields. As a child he relies for the means of doing so upon adjacent objects, on groups of bushes,

[1] *Namaland und Kalahari*, 364–73.

3: Hoernlé E-5 (1912-1913) 1918 FX13 Hottentot FX13
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sheep are sprinkled. After that the man is free to go about his duties *ǀanâts ke go*, "you 587
are clean" the people say of a person thus freed from the influence of Inau.[28]

That the Hottentots attach great importance to these ceremonies may be judged from the care with which they still perform them. I made inquiries among people who had been married more than once, and found that in almost every instance the operation had been performed. One old man, /Arisib, had been operated upon three times and had himself performed the operation many times. One instance was cited to me of a woman inland from Walfish Bay who was dying as a result of neglecting to carry out these ceremonies. I went to see her, and certainly she was a terrible spectacle. She was eaten up with disease and died soon after. I failed to enquire how long she had been ill.

Great care is taken to conceal these customs from the white man, and in Berseba the people professed great indignation at first when they found I knew about the ceremony. "Is that a thing we discuss with white people?" one old woman said. I had been told of the ceremony soon after my arrival in Walfish Bay by an English woman who had been born and brought up among the Hottentots, had a genuine interest in them, and so had their confidence. I should mention here that I have no record of this ceremony among the Hottentots south of the Orange river, and do not know whether they have the custom or not.

Treatment of certain diseases. Schultze[29] has given an admirable account of the 757
Hottentot methods of treating sickness and disease, and has described in detail the surgical 753
methods used in dressing wounds, cupping a patient, etc., but he makes no mention of the ceremonies attaching to some cures or attempted cures. It is this side of the subject which I wish to describe here. Roughly, one might say, all maladies are divided by the Hottentots into two groups. (a) First there is */disena*, "sickness" which they regard as due to some misplacement of the internal organs. According to their notions of anatomy these organs have weird ways of wandering about the body. The treatment is massage, to restore each organ to its proper place. In such massage the Hottentots are very highly skilled. (b) The other group of diseases is called by the same name as death, *//ôp*, and it is chiefly for this group that the procedure now to be described is used, though I do not wish to imply that the distinction is clear in the minds of the Hottentots, or that the two methods of treatment cannot be used together. Indeed, for paralysis, a very frequent [164]
disease, especially among young children, both methods are always used. A great variety of roots and herbs is employed in the treatment of this second group. Some of the herbs are considered so valuable that journeys are made from tribe to tribe to get them, though

[28] The herbs used as medicines and for medicinal purposes, as here, differ from tribe to tribe. The dabi and the //gûnab are used by the *ǂ'Aonin*.

[29] L. Schultze, Aus Namaland und Kalahari, p. 311 sqq.

3: Hoernlé E-5 (1912-1913) 1918 FX13 Hottentot FX13
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753 among the herbs which are to be found in any particular territory are always some
757 which may serve as substitutes. But however powerful the remedy may be, if it is to be effective, it must always be applied by someone who has had the disease and been cured of it. The most effective medicine will fail unless used by the right person.

753 The chief diseases described to me as receiving this treatment are *//autsa*, "paraly-
755 sis", *//khîa*, "fever", *ǂ úrub*, "varicose veins", and *!nomîs*, a disease called lupus by my
757 interpreter, which I suspect is cancer. Whether in the old days people with some of these
164 dread diseases were effectively isolated, I do not know, though the Hottentots describe some of them as *ǂ hî //ôb*, "contagious diseases". Certain it is that today, especially in Walfish Bay, the people are eaten up with these diseases, though inland they appear to be less prevalent. The treatment, when carried out, is exactly similar to that described in the remarriage ceremony, except that there is one important point on which I find my information fails me. I cannot say definitely that the 'sacramental' feast takes place on these occasions. In one record it is stated that when varicose veins are being treated, the *!nâoxâs* of the goat killed is strung on a sinew together with the tail of the animal and tied round the ankle of the sufferer, just as in the remarriage ceremony it was tied round the woman's waist. But whether the goat is eaten in company, I do not know. I regret that my information is not unequivocal on this point.

755 Otherwise the statements are clear enough. Gottlief says, "when a man is sick
757 (*//ôp*) he is *!nau*, and must look after himself. He mustn't touch anyone with his hands, he mustn't touch cold water or the pots. When the cuts which have been made to inject medicine are healed (*/aré*), then the person who cut him must clean him with fat and milk mixed with cowdung; then he is taken to the well and has clay rubbed on his legs. He has also to take off all his old clothes, and give them to the one who cuts him. Then they say '*!anûts ke go*'; 'you are clean.'"

/Arisib said, "Paralysis is cured by cutting and putting in the dirt of one who has already had it. It is no simple task to undertake to cure anyone, for if anything goes wrong the people are sure to think something has been omitted or not done right." He spoke feelingly after much experience. Other informers mention ingredients which are mixed with the dirt, the chief of them being *//autsa hêip*, "paralysis stick", the ground bark of a little plant.

Hannah !Amatis had an adopted son, a boy of about eighteen, who had the disease called !nomîs (lupus). She was most disheartened about him. She had had him cut four times by different people, on either side of the nose and in the nape of the neck, and had had *!nomî hêip*, together with the grease of these persons, rubbed in. All of them had had !nomîs and been cured, according to Hannah. When I saw the boy, he had just come from his last treatment, which had taken place some distance inland. He looked very ill.

3: Hoernlé E-5 (1912-1913) 1918 FX13 Hottentot FX13
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Hannah said none of the people who had treated him so far had had the disease badly enough, hence all the attempted cures had failed. It is interesting to note here that this homĭ hĕip has to be treated with great deference. It is the root, which is astringent, (somewhat like ginger), which is used. When a person comes to the bush, before digging he must put down a bracelet, or a bead, or some little thing. If he fails to do so, the root will simply disappear. Later, if he divides it among his friends, the same process takes place; each must give some little thing for the piece received. I was warned to do the same when I received a piece lest all the virtue leave the root, even if it did not itself wholly disappear.

However it may be with the 'sacramental' meal, the purification meal certainly takes place when the fire is cleaned away and renewed. The reintroduction to the duties of life also takes place in the usual manner.

Peter Kolben, writing at the beginning of the 18th century, states that "if a Hottentot, man or woman, recovers of a dangerous sickness, 'andersmaken' is performed by killing, for the entertainment of the kraal, a head of great or small cattle, according to the circumstances of the family"[1]. This may be a feast similar to the one in which all partake when the ǂaxnis leaves her kharú ǒms.

The purification of the survivors after a death. The series of rites connected with death have perhaps undergone more disintegration than any of the others described. They have been telescoped, as it were, into one another, so that often enough as many of them as remain are all carried out on the same day, after the burial is over. The old writers, of whom Kolben is the earliest and the most detailed on this point, state quite definitely that the hut of a deceased person was left standing with all the belongings, and that the camp or kraal was moved. My informers state that in the earlier days of their recollection the hut was always moved to some other part of the camp, whereas nowadays the hut as a rule is not moved at all. Several deaths occurred while I was at Walfish Bay, and one while I was in Berseba, and in none of these cases was the hut moved. Yet where an animal is to be had the feast takes place, and in any case the cleansing is done even now. After a death not only the immediate relatives are affected, but also the larger family circle, and there are interesting things to note in each case. If it is a husband who has died, the *wife* becomes ǂnau, but his relatives, brothers, sisters, parents, have also to perform certain rites before the ceremonial meal, and in a lesser degree all members of the kraal who take part in the proceedings. It will be as well to describe these purification rites *before* attending to the widow.

When the people come back from the grave, they all wash their hands in cold water

[1] Kolben's Hottentots. A translation from the High German by Medley,' London, 1738, p. 213. (The High German version is itself a translation of P. Kolbe, Caput Bonæ Spei hodiernum, Nuremberg, 1719).

5: Vedder M-5 (ca. 1910) 1928
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843 they frequently massage her. During the last months before the birth the young woman generally goes back to her mother. The older relatives of the mother function as midwives and are by no means inefficient. By rising too soon, however,
846 the mother unfortunately exposes herself to danger and diseases among women are consequently not unusual. The
851 christening lies in the hands of the father. In olden days
551 every child received a Nama name reminiscent of the circum-
843 stances just antecedent or subsequent to the birth, but the
642 Christian Nama have given up this custom, and Biblical and European names are very general lately. The midwife who assists at the birth often gets a present which consists of two goats when a boy is born; when a girl is born, this is reduced by half.

857 5. It is held that the adolescent girl will very soon be a
871 help to her mother, and boys have to look after the herds from their very early youth. In this matter the school has to fight many a fight with the parents, who do not realise that, in order to make progress, the child has to attend classes regularly. The mother always regards it as more proper to employ the girl at home, and when a goat is lost, it is much more important to send the boy into the pastures to look for it than that he should attend school. But a change has taken place in this respect and the Nama now learn to understand that a regular attendance at class will be of importance to the child in later years.

841 6. When at the age of 12-14 years the first menstruation sets in with adolescent girls, the whole family celebrates the occasion. In a corner of the hut which is separated from the rest of the room by means of a curtain, the girl is isolated and adorned with all sorts of ornaments by the feminine members of the family. A festival day is appointed, and in families where old customs are still adhered to the girl is given fresh cows-milk to drink. The milk must come from a cow that has its first calf. If this cow does not die during the days of the menstruation or if she does not get ill, the girl is harmless. But if the cow should die it is proof that
[784] this girl possesses special powers, and she dare not drink milk from the herd again during the days of menstruation lest she imperil the herd.

[754] Her menstrual blood is looked upon as effective poison which, when dry, they rub from the clothes and mix with
[757] hated people's food in order to kill them. The blood of the harmless girl on the other hand is used as medicine for sexual diseases amongst men.

593 7. The brothers and sisters call one another by their names.
576 The parents are also accustomed to calling their children by their names unless they prefer to call the little sucklings "Little Father" or "Little Mother." But children are not allowed to call their parents or their parents' elderly relatives

7:Laidler D-5 (ca. 1925) 1928
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THE MAGIC MEDICINE OF THE HOTTENTOTS.

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Abstract.

Graevenbroeck (1685) and Kolben (1736), who is supposed to have copied most of his information from the first named, both give interesting accounts of the manners and methods of the Hottentot Medicine Man. There was evidently a classification, such as still exists in S.W. Africa and Namaqualand, of disease into minor and major troubles. Minor sicknesses were treated by the herbalists; in the major diseases the first step was consultation with the witch doctor. Divination by examination of the entrails of a slaughtered animal was used. There were distinct differences in the treatment of women and men. Much of the treatment was mere trickery such as sucking with the mouth of pieces of bone out of the back, and other such methods in which sleight of hand was useful.

All of the old observers from Graevenbroeck to Campbell in 1815, corroborate the noise cure, that is, that after medicines had failed, the patient was shaken, reproached for his intention of leaving this world by fair speeches and foul, and was thumped to keep life in him while the many helpers shrieked and howled. If he died during treatment, the noise was redoubled. After recovery an anderumaken or transition rite was undergone by the fortunate patient.

After the advent of the white man, small pox, measles and less cleanly illnesses swept the country like plagues. Previous to the new comers' appearance, the common diseases were sore breasts, ophthalmias and umbilical hernias, the last named due to the use of fat on the new born baby's umbilical cord which retarded drying. Coughs appear to have been common, but there are no ancient Hottentot remedies for rheumatism, venereal disease, or tuberculosis; those for the last two diseases are of quite recent origin. Those used for phthisis are used on the score of analogy; the chief symptom is a cough, therefore, those remedies used for simple coughs are given. For the wasting of advanced tubercular disease there is to-day one outstanding item, Kattendoorn root, the roots of which spread out horizontally beneath the surface of the ground, as do the veins beneath the skin of a muscular man. Therefore, it must, by Hottentot

argument, be a good "blood giver." This is an instance of the modern application of ancient sympathetic method.

The further information here gathered together, represents the work of four years' questioning, checking, and corroborating statements made by many herbalists, not a few of whom were also practitioners of witchcraft, that is, practitioners of major qualifications. One took four bottles of water mixed with earth and the ground remains of a certain little red-headed hornet that builds in houses and huts. Before rising each morning he drank a mouthful of the suspension. On the fifth day of this treatment; "there lay the sick people—and there lay the medicines. And now pressed the new power between the shoulders." Here, perhaps, is some small relic of the initiation of a man into the cult of P/gai° aup.

Only occasionally is there a little resemblance between the herbs used by the Native and those of the modern occidental pharmacopoeia. Yet there is a sufficient similarity between them to cause the scoffer to cease his scoffing, and realise that here, after all, lies the root and origin of modern medicine—modern scientific medicine which owes at least one of its drugs to this ancient Hottentot herbal, namely, Buchu. The bitter roots are similar in appearance on cross section, colour of infusion, taste, and action to the Radix Calumbae of modern pharmacy. But, with this one exception, there is no commercial future for any other item. The quantity of most of the herbs and medicinal bushes in the country is but small.

Red substances are used in anaemias and weaknesses, and repeated doses are given during fevers. They are used, several authorities state, because they are red and the blood is red, and therefore they strengthen the blood, and, of course, when grown on red ground, their value as drugs is increased enormously. All such red materials when used and finished with must be disposed of carefully, because good stuff must never be thrown away. Rooi wortle, for weaknesses, Baboon's ear, the Kalkoen bloom. Rooi rainkie, are examples, and in each the reason for use is their colour, and, should they grow in red ground, they must be good. The same principle is expressed in the use of the dark lichen which grows on almost all granite outcrops in Namaqualand, which is used in decoction as a mouth-wash for teething.

Barend makes young people's medicine as the moon grows during the first days of the month, and never prepares any when the moon is on the wane. Yet he always examines cut sections of roots to see if they come from poor ground. He evidently works on a combination of "scientific" and "sympathetic" lines. The same medicine prepared in a different manner may have a different action. Thus, if black root be cut in an upward

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°For ease in printing and reading I have denoted the clicks thus :— D/ the dental; P/ the palatal; C/ the cerebral; L/ the lateral and X/ the guttural.

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direction it will act as an emetic; should it be cut downwards it is transformed into a purgative. The Fleer-boom, also, is used in this manner. Purgatives have a strange fascination for the Native, and for pains in the stomach or "fevers" they have been used to "work them out," that is, a tangible removal must always, they argue, be productive of good, for they firmly believe that whatever they suffer is caused by a tangible something.

Rule of thumb methods prevailed in treatment, and the lore was handed down from father to son. In the beginning, man noticed that when he awakened in the morning he felt at his best, worked, or hunted better than later in the day; slackened and grew tired as the sun sank beneath the western horizon. Then he jumped to the conclusion that the rising of the sun was responsible for well-being, growth, and strength; and that the falling, setting sun was responsible for tiredness, failing strength and death. Therefore, the old tooth was thrown towards the rising sun, but a F/gai aup or witch doctor would throw it towards the setting sun to produce an evil effect. A fright was something tangible, and Nama women still by palpation diagnose the presence of a lump, a crystallised fright that has settled in the stomach. They state too, that the woman's "life place" resides on the right side, and that when she is sickly it moves about.

From the details of this herbal lore it appears that the chief medical ailments treated by the Hottentots were pains in the stomach and fevers, classed together as "fires," and distinguished only by locality, flatulence as an entity, diarrhoea, and among the accidental injuries, burns. Several specific complaints had specific treatment. Kolben described the treatment of headache by shaving the head with a sharp knife, leaving furrows between the mounds of hair. If the cause was supposed to be a "wind in the head," then massage was applied to the nape of the neck; and snuff of "doobe," which smells of garlic (asafoetida) was used. A case occurred during 1923 in Namaqualand of scarification of the temples as treatment for madness. Old writers mention this as the means whereby pains were let out. Infantile convulsions must have given the old women much work. A favourite prescription for this complaint was, and still is, Stink kruit leaves, the dried kidney of the D/aip jackal, and the sea bean, whatever that may be. Of these a powder is made which is worked into a linen band (in old days, a strip of hide) and fastened round the neck of the small patient. Small doses are then given internally mixed with mother's milk. The treatment is continued for one moon.

Alternating periods of famine and feast upset many stomachs. When excess was recognised to be the cause of his discomfort, the Hottentot took the juice of aloes in warm broth. The leaves to-day are dried and chopped up as required.

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Massage.

Where pain was felt, fat was rubbed in. If this was unsuccessful, then the doctor performed passes over the part with his hands, and then let drop a piece of wood from the nose and asserted that it was out of the patient's flesh. (Campbell.) Plasters of fat were applied from a freshly killed animal, and motions made with the hands over the plaster, so that medicine was combined with magic. Should that fail, then incisions were made. Massage was, and still is, in common use, and is called P/kouroe. When women are behind their time with menstruation a rolling movement of the hand on the stomach is the correct method of treatment, and presumably it was a loosening motion. For pains and sprains, punching, kneading, and rolling are employed. P/koo is the transference of heat from a fire to the part affected by the intermediation of the hand, which is warmed and applied gently. In the case of the unfruitful woman, she is massaged downwards on the abdomen. If this does not produce the desired effect, then the P/gai aup may be consulted, and he may do the rubbing.

Surgery.

The Hottentots' knowledge of surgery was limited. They successfully reduced dislocations. The joint was rubbed briskly with fat and the limb then moved briskly up and down. For example, a dislocation of the right shoulder would be reduced by gripping the patient's hand as though about to shake, and then vigorously pulling him towards and then pushing him away from one. Campbell says that they tied splinters of wood around broken limbs and left them until the bone was firm again.

Amputation of a finger joint was common and possibly led to experiments upon larger limbs. Kolben states that the head of the joint of the finger was tied up with sinew, and then cut through below. To the raw surface, leaves of myrrh and sweet herbs were applied and tied on. He suggests that this method was used for the removal of larger limbs, and a skeleton found near Garies showed that a limb might be removed or lost and the patient live for at least a while afterwards. Our old Nama woman stated that the "old people," when a leg was badly broken, amputated it through the knee joint after tying a thong tightly around the lower end of the thigh. It is common knowledge that the native is an expert at disjointing any animal. The operation of gelding animals, especially bull calves, was in daily use and was performed by bruising the testicles between two stones. The monorchism, so frequently referred to by early travellers when writing of the Hottentot, was doubtless the application of the same method to male babies with the intention of reducing the number of twins born—once again a sympathetic reason.

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Kolben describes the operation of bleeding. First a thong was tied around the limb, and the vein opened below it. When enough blood had been drawn off, the incision was closed with mutton fat and the leaf of some herb placed over it. Alexander says that they were fond of bleeding, and the backs and sides of many were thickly scored with the knife. They were not over-particular about having a horn for cupping, the mouth frequently being used for that purpose. 757

The Nama cupping horn, as still in use, is a carefully prepared tip of ox horn open at both ends, with the broader end carefully bevelled from within outwards. The smaller end is closed with a ball of soft worked resin, which is pierced by a long thorn. The horn is applied to the scarified skin and the operator sucks hard. When suction is well established he bites the resin and so closes the aperture. The horn is left in place until the required amount of blood has been withdrawn. An exactly similar mode of using a similar instrument occurs in India. [71]

Cupping is used for colics and pains in the stomach. The patient lies on his back and the horn is first applied dry, that is, over the unscarified surface of the skin, to produce insensibility. The numbed part is then scarified. If the pain moves to another area, the part is rubbed with hot fat and again cupped. If this fails, an infusion of herbs is given to drink. In the old days, cupping horns were carried to draw out the poison from arrow wounds, and also a little bottle or horn of oil with which to wash the injury, but scarification and suction applied by the mouth was also in favour. Scarification and cupping are also used for the relief of madness and epilepsy.

Preventive Medicine.

Preventive medicine was an important and extensive section of Hottentot medical lore and took the form of charms and incantations. When a child lost a milk tooth, he took the tooth, and standing facing the rising sun repeated the two lines:— 751

" P/gko c/ghoip Ba-ooe D/hoose
D/ghumba ma dae."

which may be translated, " Dassie, take my bone tooth and send me a stone tooth." The Dassie is the rock rabbit, so here there appears to be a double magical significance.

The remainder of the subject of charms, including those magic necklets to prevent attack by wild beasts or to prevent effect of witchcraft, can be considered correctly only in a separate article. But it is necessary to remember that there was no activity of Hottentot life which was not affected by signs, portents, charms or ritual, which he employed to foretell or warn of coming ill-luck, and which enabled him to prevent or remove the ill effects of them and of any other bad influence, whether induced by act of God or practice of witchcraft. 789

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Toxicology.

825 •757 The snake stone has been a famous antidote in all countries. The South Africans imported them from India, but few farmers could afford to purchase this remedy because of the expense. Barrow examined specimens and pronounced them to be pieces of firm bone charred round the edges leaving a white speck in the centre. When thrown into water, a snake stone caused bubbles to rise and this test was a proof of genuineness. It adhered to the snake bite, sucked out the poison, and was cleansed by soaking in water which it turned blue. Country people believed that it was obtained from the head of a snake. 825 The snake stone of the Hottentot is quite a different matter, though it also is believed to be part of a snake. A young Richtersvelder gave this description: "I saw a snake's light. If you see it afar off it looks like a person's fire, but I know that there are no people there. Go nearer, and then it is seen that the light walks about. Then I keep away. I have heard that if a snake's hole be closed with earth that the snake then bites himself to death. Next day the snake stone is found in front of the hole where he dropped it when he went away."

Sam, two hundred miles south of the last informant, says that at night a twinkle is seen on the rocks, and that is a snake stone; and it is seen because the snake is away at the river. Then, to procure the snake stone it is necessary to keep a good look-out, and to approach cautiously with a handful of beast dung, which is to be thrown so that it puts out the light. Thereupon the absent snake becomes blind and cannot see, and can only creep aimlessly to and fro. Next day the dung is picked up and the snake stone, which is the snake's strength, taken away. He is ordinarily a strong-tempered fellow, but after losing his stone he becomes weak, and cannot sit up to bite. The stone is used by the Natives together with bush medicines for poisonous swellings. Probably it is one of the numerous quartz crystals, loose or embedded in the rocks, which occur in profusion all over Namaqualand, and that reflect light at evening time.

278 759 Jacob Klaas, whose father was a full-blooded Nama, is the Poison Doctor for the Northern portion of Namaqualand. He learned his profession from his father, who in his turn had been taught by his father. He states that a boy must be strong to begin with, that is, he must have a good constitution. His father made two small cuts above the elbow of each arm, and into them rubbed a small portion of the dried venom of the cobra and night adder. Two weeks later his father prepared a lump of venom that contained several varieties, and gave him a piece to hold upon his tongue until he felt "funny and shivery." This was repeated twice weekly. Then he was given a piece to swallow. The dose was increased daily until the size of a pin's head was reached. Though now about forty years old, Jacob still takes his daily dose. The only venom

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278 752 patient. On the spot where a snake has lived for many years, the Natives say, a slimy patch develops that is almost cement like. This is used as an antidote for all poisonous bites, and is also given to dying people.

Abstract of Hottentot Herbal.

278 In discussing the various herbs used by the Hottentot medicine man, the following plan has been adopted:—

The Nama name is first given for the purposes of reference, then, in some cases, reference by travellers or other observers, and when modern uses are discussed the Nama name (if known), the Afrikaanse name and the scientific name are given.

Medicines.

Kanna. Kanna is a Salsola, of which there are several species. Graevenbroeck mentions that it was used similarly to hemp, and that the leaves were roasted in ashes and used as food. Paterson states that a certain district around the Kromme River was called Channa by the Hottentots because of the quantity of the plant which grew there.

Namaquas in 1662 accepted presents from the Dutch, and in return gave fat-tailed sheep and Kanna, which the Commander pronounced to be similar to the Chinese Ginseng. The Cape root was scarce and was considered valuable, and possibly is the channa mentioned by the traveller Paterson in 1779. During the early days of the settlement at the Cape, a Hottentot would perform any task willingly if he knew that the reward was to be a piece of kanna. It would appear that certain of these 278 writers confuse the root ningin or kanna with kaawgoed, the 276 leaves of a Mesembryanthemum, because they described properties which are certainly those of the latter. It was chewed and retained in the mouth for a while, when their spirits would rise, eyes brighten, and faces take on a jovial air, and they would commence to dance. But if indulged in to excess it robbed them of their senses and they became intoxicated.

278 Kauwgoed, *Mesembryanthemum tortuosum*. Leaves chewed for toothache and pains in the stomach. Has a strong narcotic effect due to alkaloid, mesembrine. Will make a child sleep. Used to-day for sand in horses.

Slaai, *Mesembryanthemum Crystallinum*, Nama N/nhoo or N/nghoop, is used for taking hair off skins, and is still in use among farmers.

[276] Karremoer, *Mesembryanthemum stellatum*. One of the beer making roots, a deliriant and intoxicant with an earlier stimulant action.

278 Krampsiekbosch, *Cotyledon Welchii* or *Lessertia annularis*. Stem is pounded and used for poultices on abscesses after spine 757 and bark have been removed. When dry has somewhat the appearance of ginseng.

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Buchu barosma, Letulina. Nama Sab (Tyndale). P/nkaou (name given to writer). Two varieties known in Nama as D/nhora, D/khonsa or Haas buchu, and P/kabourie. Considered by Hottentot to possess great virtues in curing disorders, and rarer forms are valuable to the Native. In powder used for dusting, for fire and sunburns. Baby powder made of D/nhora kept in tortoise shell puff box, roasted with fat and dropped in ear for earache. Powder also mixed with C/ghoonabi, an acacia thorn sucker, and then considered a high class powder. The second rate powder used for babies was mixed with ground acacia thorn bark, and is named O/kai. D/nhora Buku is roasted with oil and fat, mixed with mother's milk and dropped into the ear for earache. P/nkaou is rare and valuable, and a thimbleful is worth from a sheep to an ox. It is obtained in mountainous districts and when used is pounded and tied in a cloth over which hot water is poured. Is this a method due to exercise of economy?

P/thon daneep, or sweet honey, a sticky soft-leaved sweet tasting plant, is also used for powder making.

The thorn tree sucker was put to many uses. The Bushmen used its ashes to blacken his face. To-day an oil not unlike cajuput is expressed and used for rheumatic troubles.

Xghoria or Xhoua, which means "smells strong," is a plant so far not identified. The whole plant is ground up and strewed on dead bodies, and is also applied to the living body when it has an unpleasant odour. This powder is also used as a snuff to keep away the smell of the dead "so that it doesn't strike in."

Bitter Roots. Many roots are known to-day under the name of bitterbosch, or bitter wortle, that is, bitter bush or bitter root. The chief are the blue bush, *Royena pallens*, *Xysmalobium undulatum* (*Asclepias crispa*?) and the Sand-Bitter hoed, a tall bush found in the mountains. These are so much used by the present white population that the Afrikaanse name has quite ousted the Nama one. The blue-bush root is also known as the black root, the wonderful emetic-purgative. These roots are powdered and boiled, and the decoction is used for pains in the stomach; if used for diarrhoea, then the stems of the plant are included. The liquor so prepared is greenish in colour and is exceedingly bitter, with a *Nux vomica* type of bitterness.

Dagga. Two species are recognised; wilde dagga, *Leonotis leonurie*; and klip dagga, *Leonotis ovatis*. Graevenbroeck mentions its use. The powdered leaves, he said, were made into a little cake no bigger than a Rijksdaler, a coin about the size of a modern shilling, which the Hottentots chewed, even as the Indians and Chinese chewed opium. In 1750 its use, mixed with tobacco introduced by the Europeans, is mentioned. A decoction of the reeds is used for headaches and for bronchitis. An ointment made from raw fat and pulverised dagga

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278 leaves is used for pains in the eyes. Its growth for commerce
●757 is now prohibited by law. It is still used with tobacco for
[276] smoking. A decoction of seeds boiled and allowed to stand is used for bronchitis and headaches.

Kraalbosch, D/kooi dabee, Kraal bosch, *Galenia africana*, is chewed for toothache in small quantities. If too much is used it blisters the mucous membrane of the mouth. This bush is now used in a mixture in decoction with Aister bosch for toothache and also for venereal disease.

Sages. Aromatic sage, Afrikaanse Salie. Blaauwblom, *Salvia africana* and *Salvia paniculata*. Geelblom or strand salie (sand salie), *Salvia aurea*. Decoction of leaves used for coughs and colds and also for women's troubles. Wittle blom. *Nuxia congesta*. Salie prout. Leaves resemble those of a sage. *Buddleia salvifolia*. *Tarchonanthus camphoratus*.

Stink sali, (small grey whitish leaves), dried leaves used in decoction for common colds and externally as a lotion for sores. Berg salie, or mountain sage, green or dried leaves in decoction for coughs and colds, is evidently an expectorant, as it is stated it makes the cough ripe. Also used in decoction for washing sores. To-day these salies are used in combination with Katakruie and plein hout and vaal bosch for fevers, such as measles.

Wild olives are used to make diaphoretic mixtures, or sweating draughts. One species, named in Nama, P/koem, is used in decoction of leaves for dropsy, flatulence, and pains in the stomach, as a lotion for sores, and also the leaves are used as a plaster. The most prized is the sand olein houd, the Nama D/koubi, a decoction of the leaves of which is adminstered in any cold or fever, from a common cold to typhoid.

Klein koorts bosch, little fever bush, *Grassula lycopodioides* L. is used in decoction as a diaphoretic.

[844] Taaibosch, L/ or P/guara, *Rhus* sp. or *Rhus undulata* Jacq. The leaves of this plant are boiled and the liquor given for the troubles which arise after parturition. Of the two species of bush, long and short, the latter is preferred.

Vogelent, *Viscum capense* Lin. Nama Aie L/ kwoe, a Taaibosch parasite, is used as an emmenagogue. Barend uses it for amenorrhea, mixed with P/au, wild celery. By the Cape Boers it is used for epilepsy, chorea, and diarrhoea.

757 L/aiser, a bush not identified, is used in decoction for puer-
944 peral fever. It is strongly purgative, and as the Native doctor
278 says: "works the fire out of the stomach." It is never used for the young, but only for adult women. One informant states particularly it is used, when the patient is delirious, to "work it out."

Faierrank, Nautsi amma (Nama), a red tipped faier rank, *Mesembrianthemum edule* or *acinaciforme*, is used for delayed labour, or retained after-birth. It is stamped and given as a pulp.

1 [i.e. Dagga leaves — Analyst]

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Haakiesdoorn, P/ahbi, is also an emmenagogue.

P/ngoona, a thorn bush, *Sarcocaulon* sp., pounded whole and boiled, is a successful abortifacient according to many. Barend says that it is exceedingly good, but that he uses it only for parturient troubles in sheep. Klip melk bosch, *Euphorbia restituta*, given for tedious labours. When the treatment is continued for two or three days it "helps and strengthens."

Roode rabassam. Pappe, in his "*Flora Capensis*," mentions two Pelargoniums that are used medicinally in the Cape and Namaqualand, *Pelargonium antidysentericum*, in Nama D/kanie, which is boiled in milk and used as an astringent, and *P. anceps*, known to the Coloured and Afrikanders as *Roode rabassam* and used by the Cape Malays to produce abortion or for helping on a confinement. In Namaqualand this is known as rabass, which appears to be the original Nama name for it, or a corruption. The Afrikander names it rooi wortle or rooi storrm. It is used for anaemias and weaknesses and repeated doses are given during fevers. The Boer uses it boiled or "set op brandywijn." Baviaan's oor, Baboon's ear, Bol (Nama), *Eriospermum latifolium*, a red tuber, rasped up raw, used as a cold poultice on bruises and cuts, is considered good. The colour in each case appears to have been the chief attraction.

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Kalkoen blom, or turkey flower, *Sutherlandia fructescens*, was used in decoction for washing wounds and given as drink for fevers. To-day it is used for consumption, chicken pox, etc. Rooi rainkie leaves, red again, are used as a poultice when thorns have pierced the foot, a common occurrence in a country covered with *Acacia horrida*.

Stinkbosch, *Nymania capensis* was, and is, given for convulsions. Stink bosch, Ou meide's bosch, or Old Woman's bush, P/kabou, *Boscia foetida*, is possibly used as an emmenagogue, but mainly, in so far as I can gather, as a decoction for pains in the back. There are a large number of aromatic bushes in the African veld, and many of these, in fact most, are in use, or have at some time past been used medicinally.

Rosemary, Nama name not identified, *Eriocephalus umbellatatus*, is used in decoction for pain in the stomach.

Stinkkruit, is used in decoction for stomach pains, in cases of scorpion sting, pounded, moistened and applied cold as a plaster.

D/khammae or P/tkamma, "something that grows near water," aromatic thyme, used as a tea, as a diaphoretic.

The common fire bush, L/naroo, so named because of its domestic use, combines the characteristics of aroma with redness of its small thick, juicy, finger-like leaves, which are chewed for pain in the stomach.

Kattendoorn, or cat thorn, D/nuance, and the use of its roots in decoction in wasting diseases, has already been mentioned. It is probably a modern application of the ancient principles of sympathetic medicine.

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Quickgrass, P/arre, which has jointed roots of tremendous length, is used in decoction for coughs.

Baboon rope, P/nyra sooriep, a species of liana, is burned and the ash sprinkled on ringworms. Several of the modern herbalists use it in decoction for boils, administered internally, as also they use the smaller climber, bakker bosch, *Cynanchum capense*, Thun. *Passerina filiformis*, P/tou, which when lighted disappears in a blaze of flame, whence its usefulness to the baker after whom it is named, is used in decoction for shooting pains.

Suitduizel, *Berkheyra* sp. a holly-like little bush about three feet high that grows near rivers and springs, is used in decoction for the same ailment. Sam uses it in powder as a plaster for burns and boils.

Candle bush, *Sarcocaula Burmanse*, a smaller variety *Patersonii*, is gathered, pounded fine, and used as an astringent for diarrhoea. Because of its laborious method of preparation it is named D/nou D/nou, which Sam translates as "work-work," but which is evidently an onomatopoetic word representing the sound of the stamping. The root is ground fine and used as a poultice, which is peppery and acts like a mustard plaster.

Gums and resins are used to only a small extent.

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Heyra, the exudation of the acacia tree, is used as a food, and when boiled with fat as a salve for whitlows and boils. Possibly the ease with which the tree exudes this substance was the starting point of this use.

Scaap rapayce, D/ta dou, a resin greener than the others, is eaten by animals, but not used much by man.

D/Goonu, the resin of several species of Euryops, is gathered in the sands of Eushmanland where, having dropped from the stems of the bushes, it forms black concretions beneath; this is the reason that it is thought most of. It is boiled and the bitter decoction used in fevers. The red resin obtained from the woody parts of the same bush is also used. The stems of this plant when old are reddish and inflammable, even in wet weather.

PURGATIVES.

Purgatives are in great request. P/gameroo, a whitish tuber with flat, green leaves not unlike those of the pumpkin, is cut and boiled, and the liquor is used as emetic and purgative, in stomach complaints.

Kraaibosch, D/nareeree; *Royena hirsuta* L.; wild gentian, known as the Ambiner bosch, or piles bush, *Chiroma baccijeca*, of the decoction of which two mouthfuls is an efficient dose, have a rapid effect. It is also used in decoction for boils.

SNUFFS.

As well as snuffs to drive out the infection of death there were snuffs that cured headaches.

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White Kafir-wood. A bush with a red flower, unidentified, which grows around the Orange River, powdered fine, is snuffed for flatulence, and is a very pungent snuff. Also used in decoction for the same purpose—slightly bitter.

Witte vergeit, a white chicory-like root, is powdered and used by some as a plaster, by others as a snuff. Barend declares that this is " first class " for headaches. Here, again, the principle is that of " driving out " by means of an explosive sneeze.

POULTICES.

Plasters and poultices are of common use to-day, and it appears that a soft hot application, whether cow-dung, the inside of a goat disembowelled alive to prevent loss of heat, or a preparation of herbs, was a favourite remedy with the Hottentots. The bulb of the C/koos P/naboo, veldschoon blaar or field shoes leaf, a large soft sole-like leaf is warmed, smeared with fat and applied to any swelling. P/nums ghana has been mentioned. D/nou D/nou was also used as a plaster, and this particular preparation is peppery, and has the same action as a mustard plaster.

The large number of bushes contained in the Hottentot Pharmacopoeia is the reason of certain seemingly filthy remedies being used. The modern goat-dung poultice is an animal preparation of immemorial repute, a preparation, too, warm and ready to hand of selected bush leaves. What then could be better to apply to a sore stomach? Such poultices have been applied by white people for pneumonia, appendicitis, peritonitis, and innumerable other complaints. For who knows more concerning the medicinal herbs of a country than its aborigine? And where could finer ground, ready to hand preparation be obtained than from the stomach of a goat or sheep? The stomach of the porcupine is dried and portions infused as required. Its action is diaphoretic. One man said that as long as he had that medicine he would never need any white or black doctor's help. Again the argument is that the porcupine eats so many " Bush things and strong things " that his stomach contents must be very good medicine.

ANIMAL PRODUCTS.

L/am uru. The most famous animal product, one that figures even in the price lists of the modern wholesale chemists, is dassiepis, L/am uru, or D/gaous, the inspissated urine and faeces of the rock rabbit, gathered from the clefts and crannies inhabited by them. Boiled and strained the liquor is given in dry confinements, during parturition generally, and for irregularities of menstruation. In large doses it is believed to be the perfect abortifacient. Deposits of Dassiepis acted upon by the atmosphere, which gradually removes all the organic matter, form a dark pitch-like mass, the dassiepis of commerce, which

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gradually changes into white potassium nitrate. The black intermediate product is called in Afrikaanse zwart bo meester, big black master, and the final product purified by air, bo meester, or grand big master, is potassium nitrate; it is the "big boss" of all medicines, dassiepis being given internally in decoction or infusion for all sorts of poisoning of whatever origin, and it is rubbed into scarified snake bites and scorpion stings. It is also used in such minor complaints as stiffness of the back and pains in the stomach.

Klipsweet is boiled, strained and given as a tea in insufficient flow of waters during parturition, and also for unhealthy menstruation. In large doses it is used as an abortifacient, in smaller doses for pains in the back. To-day it is considered an ideal medicine for children.

Nasal mucus is an old Hottentot remedy, a handy one and probably the first ever used, for burns. The cast snake skin is burned and the powder used for the same complaint. The ease with which the snake leaves its old skin and its similarity to the thin cuticle covering a blister are probably the reason of its use.

Hyaena dung is precious, and in powder is given to children for convulsions. Among its modern uses is that of an insufflative powder in cases of diphtheria. So strong is the faith in this remedy that no man, whatever be his colour, will see that white patch of faeces without pausing to pick it up.

Skins drawn warm off the living animal were used as an application for any severe pain. The use of such remedies has been world wide. It is mentioned by Miss Durham in "Man," 1918. 82. among some Balkan remedies, and the explanation for the use of warm sheep skin is similar to the Hottentot's explanation of his use of the porcupine's stomach—that the animal eats all sorts of herbs and that by this remedy the mixture thereof is enabled to soak into the patient.

C/ngama, a small greenish lizard about four inches long, is believed by the Native to be very poisonous. It is quick in movement and is called by the Nama, who kill it by thrown stones, the footed snake. The body is dried and powdered, and this is rubbed into scarifications over snake bites.

The Kanker beeste, or cancer beetle, is a small red and black flying insect which appears in decayed wood in spring. It is rubbed to pieces on warts—when the wart is expected to rot or to fly away. The more modern-minded Barend uses Euphorbia milk for this purpose, but goes a step further with the beetle, for he applies it to cancers.

PRESCRIPTIONS.

An old and much praised remedy is oubae C/namop, which consists of burned and powdered ostrich egg shells mixed with tail fat of sheep or goat. This is rubbed into the chest of

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children affected with snuffles or coryza. In some cases it is applied over the whole body. The name of the ostrich egg shell is aboo P/nooroo.

278 824 751 231

Many bushes have interesting non-medical uses. Guaap, *Stapelia filifera*, a cucumber-like growth, is used as a thirst quencher; Vaarkies blaar is used after the eating of the flesh of animals that have died of anthrax, not as the Kafirs use certain shrubs to prevent the disease, but as an application to the boils that subsequently appear. Yet in 1923 several Bastards in Bushmanland died from the effects of eating anthrax-infected meat. L/kau D/han, the fleisch-bosch or meat bush, has hard twigs with thick fleshy leaves, and is so named by the Dutch because the Hottentots used it as a support for meat after slaughtering to keep it off the sand, the reason for the choice of this particular bush being that, though in contact with the meat, it did not taint it. The P/abee, or fluities-bosch, the flute bush, was stripped of its bark to make a species of pipes of Pan, when no reeds were obtainable. It is never used now, and only the name survives to keep alive the memory of the Hottentot reed dances.

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Very little jealousy is found amongst the married people, even although a man sometimes takes himself to the wrong bed at night. The transgressor, if this comes to light, is then punished severely at the command of the chief. 593 837 684

DEATH.

The Kaffirs or Hottentots are very longlived, for most of them, both men and women, reach the ages of eighty, ninety, one hundred, one hundred and ten, one hundred and twenty years and even more[76]). 145

Dead Hottentots are placed in a sitting position and stark naked[77]) into a deep pit, which is then filled in with earth. On top of this is piled a great heap of stones, so that the corpse may not be dug out of the grave by wild beasts and devoured. 764

When someone has died, even if it was only a child three months old, and the corpse has been interred, all the relations up to the third degree must, according to old usage, have the little finger of the left hand chopped off to be laid in the grave with the dead person[78]). If the deceased had during her lifetime possessed many cattle which she bequeathed to some relative such as a sister or daughter, the latter (for this applies only to women) must remove a joint from the little finger of each hand before she may take over the cattle in the absence of a last testament; for a sick person may not give away the slightest thing on his deathbed except to those who would lawfully inherit it. 765 304 428

They are loath to see anybody die, and whenever someone falls ill they accordingly fetch a healer. The latter, apart from a sharp double-bladed little knife and a long bit of iron with a small knob at the end, has absolutely no equipment, not even the least bit of ointment. He comes to the patient, whom he bleeds in the back with his knife; he then applies the glowing bit of iron to the patient's 757

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77) This statement is contradicted by most other writers on the burial customs of the Hottentots. As a rule the dead person was wrapped and tied up in the kaross he wore during life, and then buried (Schapera, *op cit.*, 360 ff.)

78) The practice of finger mutilation by the Hottentots is confirmed by many later writers, but not in all the details mentioned by Dapper. It appears from the available information to have been observed (a) by women who had lost their husbands, and were wishing to remarry, (b) on children whose immediate predecessors had died young, and whose mothers then performed the operation on them as a protective rite against a similar fate (Schapera, *op cit.*, 72). [587] [751]

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arms, afterwards dripping on to them a certain local herb mixed with freshly-cooked sweet milk. These healers, male or female, can be recognized by the numerous roots, trinkets and other odds and ends which they have about their necks[79]).

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Punishments of Theft.

Hottentots who go wrong by stealing trinkets or trifles from their fellows are, if caught, beaten with a stick by their king or *choeque* himself, and not punished more severely. But if they steal on a larger scale, for instance by removing at night the valuable coral beads from the necks and ears of their sleeping companions, they are, when the theft is discovered and brought home to them, made to suffer a much heavier penalty. So, too, those who steal cattle or sheep from one and trade them to another receive the same punishment as is meted out for the theft of beads. The culprit, bound hand and foot, is first left a whole day without food or drink. The following day some of the elders go to the *choeque* and ask if the law should be carried out (which is done without any condemnation or sentence, but not without proof, although nothing is recorded on paper). Thereupon the king, with a large following of men who though not armed accompany him as bodyguards, appears close to a tree, where he orders the culprit to be brought before him. The latter is then tied to the tree, and thrashed pretty severely all over the back, so that the blood streams down his body on to the ground. Immediately afterwards he is fastened the other way about, facing the king, and a certain kind of hot gum or resin, melted in a pot, is poured over his naked body from the throat down to the heart, so that his skin at once falls away and hangs down in strips. Then he is again released and given some food. His hands and legs are now again bound together, and he is left for three days without any food at all. Finally, after enduring all these sufferings, he is sometimes banished as well and expelled from the village, so that he must live like a slave to someone else.

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When people are caught in illicit intercourse, they are both whipped (if not related by blood), and let off with this punishment. But if the parents of two such lovers find that they are of similar status in rank and wealth, then they are permitted to marry each other. In case this does not take place, they wait to see if the girl becomes pregnant.

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[79]) For a fuller account of Hottentot medical practices, see Ten Rhyne and Grevenbroek, pp. 149, 241 below.

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the poison of wild animals or of weapons. If they are wounded they beat the injured part with a stick until it is deprived of feeling, then they scarify it, and then suck so vigorously that the skin almost comes off with the blood.[55]) This method of cure, however, (which Severinus* compares with his own effective surgery) differs, according to the various poisons, both in the length of time for which the beating must be carried on and in the efficacy of the sucking. The scorpion, for instance, does not leave the traces of his poison so deep as the millipede. Indeed the scorpion in these parts is not so poisonous. If you press his tail hard a little above the sting, he gradually emits a clear little drop on the barbed end of the sting, unless he happens to have struck a little time before. He is but little more injurious than our bees at home; he is slow in recovering the force of his poison; one that is stung by him thinks that he has got a knock from a stone. But the millipede with burning ferocity presses his poison home. Of the vipers we have spoken above.

If the wound is a bad one, they cut away the slightest sign of gangrene with the sharp points of their weapons, and if it has spread far, they remove the whole of the infected part. All bruises they treat by anointing them either with sheep or cow fat, for they know no other kind of unguent, then by scarifying them, and finally by vigorous sucking, so that the blood and the skin are removed. They get rid of rheumatism in the same way, the only difference being that they expose the part anointed with fat to the fire, in order that, if the affected parts are plump, they may by roasting the flesh drive the rheumatism out. Immediately on toasting the part they fall to at the sucking.

Apart from this they know a very few vegetable remedies, but choice ones; and, as I have said, these cannot be got from them for love or money. Accordingly we must suppose those persons to be themselves deceived or to be deceiving

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on the foot small incisions were made as the cuppers are accustomed to do; the foot itself was placed in hot cowdung; a man and a woman were sucking the blood from the cuts, spitting it out on the cowdung, and pulling away as heartily as a child at it mother's breast." Ten Rhyne's description of the Hottentot medical practices is on the whole borne out by Grevenbroek and other reliable authorities.

* Marcus Aurelius Severinus (1580-1656), an Italian physician, was the author of numerous works on medical subjects.

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pretio redimere potui. Quapropter falluntur & fallunt, qui se a mendacibus, & quae norunt, corde prementibus *Hottentottis* multa intellexisse jactant. *Colicam aromatica* quadam *radice* confestim curant. Subigunt & *Daturae* quandam speciem, ut opinor, *Dacha* vocant illi, quam accurate pinsunt, pistam, conglobatam & exsiccatam comedunt (ut plerique *Muhamedanorum* Amsion sive opium) eoque enormiter inebriantur. Recens natorum infantium *umbilicalia vasa* pressius ligant, non resecant, tandem sponte decidentia. Singula haec a quadam *Hottentottica* accepi, ab aliis praeter ea nihil rescire potena.

CAP. XXVII.

De Lingua eorundem.

Si quis eos loquentes auscultet, reviviscere *Pythagorae* aevum dixerit, in quo aves mutuo sermonis consortio polluisse fingebantur. Quippe revera [1]) *stridor* non vox est, si *Hottentottorum* expressionem expendas: nam quodvis vocabulum stridulo linguae (sonoro applicita* palato) clangore finitur. Hinc haud perperam quis opinetur, hanc linguae ad palatum crepitationem vocalium vim exprimere, caeteras autem vocum copulas ex alto pectore producunt, pleraque orbiculatis labiis pronunciantes. Adeo ut cum aliis gentibus omni orationis commercio careant; neque ex tanto temporis intervallo e nostratibus repertus sit aliquis, qui perfecte cum ipsis colloqui potuerit: nisi illi, qui dudum prope *fortalitium* vitam transegere, nostratibus se accommodent, plurima *Belgica* vocabula, sola terminatione diversa callentes. Omnia ferme finiunt in *Kom*, ut *tabaqkom*, tabacum, *kortom*, portiuncula, *horom*, audire, &c.

[1]) Jul. de Atlantibus Plin. ibidem.
* *Applicitae.* B.F.

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[46]) The Hottentots of Little Namaqualand use decoctions of *Eriocephalus Umbellatatus* or of the powdered and boiled root of *Rogena pallens* for this purpose (Schapera, op. cit., 411).

[47]) On *dagga* (the leaves of *leonotis leonurus*), see above, p. 40.

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others, who boast that they have learned many things from the Hottentots. For in the first place the Hottentots lie, and, in the second, they are determined to keep their secret remedies to themselves. They cure colic quickly by a certain aromatic root.[56]) They employ also a certain species of Datura, as I think, called dacha.[57]) This they bray carefully, and after braying, make it into balls and eat it, as many Mahomedans do with Amsion or opium. It makes them monstrous drunk.

The umbilical cord of a new born infant they tie firmly, but do not cut back. The cord falls off by itself after a time.[58]) These details I learned from a certain Hottentot woman. I could get no further information from any source.

CHAP. XXVII.

Their Language.

If one listens to them talking, one supposes the age of Pythagoras to have returned, in which birds were fabled to have enjoyed mutual converse in speech. In sober truth it is noise, not speech, if one attends to the mode of expression of the Hottentots; for every single word is finished by a noisy click of the tongue against the echoing palate. One would not be wrong in saying that this clicking of the tongue against the palate is the main element in the sounds, but that the linking of the sounds is fetched up from their deep chests, their lips being generally rounded. The result is that they are bereft of all interchange of speech with other races; nor after all this lapse of time can one of our countrymen be found who can converse perfectly with them. Those Hottentots, however, who have lived long in the neighbourhood of the Fort, adapt themselves to our countrymen, acquiring many Dutch terms, of which they modify the terminations. They end nearly all their borrowed words in *-kom*: as *tabaqkom*, tobacco; *kortom*, a little piece; *horom*, to hear, etc. Their vernacular does not contain many roots, but the words are enriched with affixes.

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[56]) Kolb likewise says that the umbilical cord is bound with a piece of sheep's sinew until it falls off; the modern Hottentots tie it half-way with a thread of sinew or wood fibre, then cut it through above the knot, and leave the part attached to the baby to fall away by itself (Schapera, op. cit., 264, 282).

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080 Morbi epidemici inter Cisalpinos Afros subinde grassantes sunt gramia, gravedo, rheuma, et fortè alii mihi ignoti, vereorque ne foedam impetiginem venereamque luem à nostratibus contraxerint.

Etiam atque etiam illis suasor fui, lectulos lignis pedibus, loris tanquam stramine tectos, pellibusque perstratos sibi conservandae curandaeque valetudini conficerent, sed surdis narrata fabula, dum videntes probantesque meliora tamen deteriora sequuntur: tantae molis est! ab inveterato, damnoso damnatoque errore, perversaque consuetudine terrae filios divellere.

Fatidicus seu flamen sacrificium facturus cote clunaculum subigit, vaccamque tribus quatuorve passibus ab ostiolo tugurioli, in quo aeger decumbit, stantem pedibusque revinctam, capite Septentrioni obversam levi pugno, laterique sinistro impacto, victimarius sternit: cadentique in dextrum, inque virides substratos ramulos, illico particulam cutis palmae magnitudine et quantam laevâ capit, dextra prope umbilicum excindit, eamque sine mora dextro decumbentis carpo alligat, mox pergit vivam deglubere, eviscerataque mugientem audivi, exenteraeque et viventis ilia malè carbonibus tosta, devorantes Afros vidi: hinc pauxillo sanguine, quem ollâ extari, capeduncula, aut testudinis putamine excepit, aegri faciem diluit, et felle victimae libans, ejus folliculum tecto infirmi imponit.

Testor longe segnius irritasse animum meum, quaecunque de ritu sacrificandi veterum tam lapidibus, quam aeri insculptaque caelataque, aut in tabulis, aulaeis, tapetiis, membranis, libris chartave picta unquam vidi, quam hic nostrorum Barbarorum sacrificalia et for(di)cidiorum apparatus, oculis meis subjectus.

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164 [81]) The description which follows of diseases and their treatment refers entirely to the Cape Hottentots, and is much fuller than any given by earlier writers. It appears in the main to be fairly accurate, although some of the details mentioned cannot be confirmed from other sources.

● 757 [82]) Even among the modern Hottentots the skin drawn off a living goat is used while still warm as an application for any severe pain, and poultices are also made of the entrails of a goat disembowelled alive to prevent loss of heat (Schapera, op. cit., 231 413-9). The ordinary Hottentot method of slaughter is well

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Cape Hottentot

Epidemic diseases which attack the natives on this side of the mountains from time to time are sore eyes, colds and catarrh, and perhaps some others unknown to me.[1]) A loathly impetigo and venereal disease have, I am afraid, been caught from us. 164

Again and again I have endeavoured to persuade them to make bedsteads for themselves with oak legs, to cover the frame with thongs for a support, and to lay skins thereon, in order to preserve or restore their health. But my advice was given to deaf ears. They see and approve the better course but follow the worse. So huge a task is it to wrench the sons of earth from ingrained error or evil custom, even if they be ruinous and recognised as such. 000

When a soothsayer or priest is about to make a sacrifice he first whets the knife; he then places the cow with its feet tied and its head to the North three or four paces from the door of the hut in which the sick man lies, and gives it a light blow with his fist on the left side. It falls to the right on to green branches lying ready for it; and forthwith he cuts away with his right hand from near the navel a piece of skin the size of his palm, as much as he can hold in his left hand; then he immediately binds this on the right wrist of the patient.[2]) His next business is to skin the animal alive. I have heard a disembowelled cow lowing, and have seen the Hottentots eating the badly roasted side of another cow in the same condition and still alive. After this he washes the face of the sick man in a little blood which he catches in a pot, or dish, or tortoise shell; and making libation of the gall of the victim, he puts the gall-bladder on the roof of the sick man's house. 782 757 231

The sacrificial implements of our natives, and their methods, offered directly to my gaze, roused in me a far more lively interest than anything I have ever learned of the sacrificial rites of the Ancients by examining what has been cut or embossed on stone or bronze, or painted in pictures, tapestries, carpets, parchments, rolls or books. 000

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described in the journal of v. d. Stel's trip to Namaqualand. "First they laid it on its back and one cut open its belly while it still lived, thrust in his hand and drew out the entrails, the sheep being still alive. Then the skin was clumsily torn from one side, the flesh severed from the shoulder blade, the ribs roughly broken off one side and stripped of flesh one by one, the same process being then repeated on the other side. The reason why they do not cut the throats of the animals they slaughter is to keep the blood, which they collect and boil by itself and then eat" (Waterhouse, op. cit., 194). 231 [262 252]

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Ili conjiciare permittitur, non alia de causa ipsos aegri colle omentum circumdare, eumque axungia oblinire dicerem, quam ut ita spirituum vitalium nimias exhalationes sistant, porosque corporis obturando, frigus externum arceant, caloremque nativum foveant.

Omnima pasta in ventriculo vel panticibus aut intestinis victimae inventa excretaque, quidam simul cum carne discocta, in deliciis habent: inelegantibus sanè alii ea prae foribus decumbentis abjiciunt, quorum medullâ igne liquefactâ, praestantissimo remedio, aegrum perungunt, eumque frequentissimè abstinentiâ diaeteticisque, praecipue lacte vaccino, cum manipulo piperis aliisque aromatibus simul elixis egelidisque decumbenti propinatis, sanant.

Frequentissimè aegro tam prono quam supino immejunt, nec hujus faciem urinâ illotam putiuntur, nec desunt qui decumbenti lotium unius viri exceptum concubâ, aut testudinis putamine aliove vase, ut redditum admirio cujusdam herbae pulvisculo propinent: feminarum lotium asservantur, ipsaeque mulieres illud sibi nostrum censent: sed quandoque viri, aegrotam clunibus insedentem nudamque cruribus, à genubus ad pedes usque commingunt.

Ubi femina decumbit, recentia bovum excrementa, admistâ aquâ ad ignem conferuescere in olla faciunt, quae sedenti in scrobe, cruribus aegrae tejectis, prospero subinde successu inguinibus tenue affundunt, adjuvante (meâ sententiâ) plurimum naturâ, sui semper conservatrice.

Scarificationem seu incisionem in cute transversam, ad digiti longitudinem, praecipuè in pectore interfemoque, satis superque spissam, morbo laborantibus adhibent, et nonnunquam cauteria.

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*) Although not all the details of this account can be confirmed from other writers, there is evidence enough to substantiate the use of urine by the early Hottentots in their medical treatments. Sparrman, e.g., gives a valuable first-hand observation to this effect. He was travelling inland with a party of soldiers, who had with them some Hottentots as guides. One of the latter had a swollen testicle which pained him so much that he could hardly move. "The sun was going down, when they made a small fire, which none of us might approach, and to ensure this they had kindled a separate fire for us. They seated themselves

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If I may be allowed a conjecture, I should say that the reason of their hanging the entrails round the neck of the patient and anointing him with fat is to check the excessive exhalation of the vital spirits, and, by closing the ports of the body, to keep out external cold and foster the native heat.

The pasture grass found in the stomach or bowels of the victim, and the excreta, are cooked by some together with the flesh and looked upon as a great treat: not a very refined one to be sure! Others fling these things before the sick man's door, and when the marrow has been extracted from them by the heat of the fire, they anoint the sick man with it, a very powerful remedy. They treat the patient also by fasting and dieting. A favourite diet is cow's milk boiled with a handful of pepper and other aromatic herbs, and given to the patient cold.

A very frequent remedy is to turn the patient on his back and on his front and make water on him. They do not allow even his face to escape a bath of urine. Some even take, in a sea-shell or tortoise-shell or some other vessel, the amount of water discharged by one man, mix it with a powder from a certain plant, and administer it to the sick man. They do not attach any healing property to the water of women: the women themselves think it injurious to them. But sometimes a sick woman is made to sit upon her haunches with her legs bare, while the men make water upon her from the knees to the feet.[1])

When a woman is ill, they take fresh cow dung, mix it with water, and heat it on the fire; the woman is put to sit in a trench, and the warm water is dashed over her legs up to the waist. The patient sometimes recovers, but in my opinion most of the credit is due to Nature which always strives to preserve itself.

As a cure for disease they also employ scarification or criss-cross incisions in the skin of about a finger's length, especially on the chest and sides. The cuts are made very close to one another. Sometimes also they try cautery.

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in a circle round their fire. The 'doctor,' after addressing himself to the sun with much gesticulation and talk, went up to the patient, who was lying completely naked on the ground, and began to make water all over him, from the head down all over the body, until his flow had ceased; the other Hottentots, 7 or 8 in number, then faithfully followed his example. The patient, after being busily bathed and washed in this way, went to sleep in his kraven, and the following day was again fit enough to accompany us" (op. cit., 31-2). Kolb also gives a good deal of attention to this mode of treatment (op. cit., 168 ff.).

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Cape Hottentot
Nama

Angry humours, inflations, inflammations, tumours and other swellings they treat by sucking with their mouths as successfully as our physicians by cupping.[44]) I am informed by the parents that a European girl scarcely ten years old was treated in this way by a native woman who managed to suck from the pudenda a stone the size of a bean.

When a convalescent has been strengthened by wholesome broths and medicines, the priest or soothsayer shaves all his hair off with a razor. Then he rubs him from the tips of his toes to the hair on his head with green leaves, like our willows, but smaller, and with a smell like apple-skin. After that he washes him in warm water, and, finally, when the cure is complete, in cold. Furthermore a sacrifice for health is made with a sheep or two, and if the restored invalid is sufficiently rich in cattle, the victim may be an ox or other plough-animal or draught-animal. The priest smears the man with the fat of the victim and sprinkles him with bochu powder; next the entrails of the animal are plaited and hung round his neck like an amulet; then his blanket is anointed with fat and sprinkled with bochu, and at last he is let go, well and whole, to banquet with his fellows. The doctor's reward is to be welcomed among his friends at a feast of thanksgiving for his recovery.[45])

Healing or noxious plants and their qualities they know extremely well. I remember their pointing out a flower to me and telling me that, when it sprouts from the earth, their women every year in the month of September during several days fall into a deep sleep and drowsiness; it is as if a torpor had overcome them, and they lie snoring in a sort of cataleptic trance till late in the day[46]). They are also able to foretell the weather; nor do they seem to be wholly ignorant of the various movements of the stars and constellations, as may be inferred from an instance I shall quote below.

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[44]) This rite appears to be essentially the same as that still performed among the Nama, although it varies somewhat in detail. At the end of any grave illness, the patient, who has hitherto been secluded in a hut where he was subject to various taboos, is ceremonially cleansed with a mixture of moist cowdung and mineral powder, is given a new set of garments to wear, takes part in a special purification meal with all the other people who have recovered from the same disease, and is finally ceremonially reintroduced to all the ordinary daily tasks from which he was cut off during his seclusion (Mrs. A. W. Hoernlé, *Harvard African Studies*, II, 71-9; *cf.* Schapera, 405-7, 222 ff.).

[45]) I have been unable to find any confirmation for this statement, and cannot imagine to what plant G. is referring.

10: Grevenbroek F-5 (ca. 1694) 1933
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ears that he differed from a horse. On such a one Absalom may have mounted for his last ride.[97])

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I have observed in the case of the hippopotamus, an enormous beast whose nature is to inhabit land and water alike, that he moves his upper jaw, a peculiarity he shares with the crocodile. They say also that the fat of this animal boiled and drunk is a cure for various diseases.

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On the snout of a boar with terrible tusks that was taken by hunters I have seen a horn with a backward curve not above a finger in length. On other specimens I have seen two such horns. Furthermore I have seen at least three specimens of an underground boar unknown to Europeans and commonly called earth-pigs (ant-eater). Each of them weighed over one hundred pounds, and had large donkey's ears, a long snout, and for the rest in head, bristle and body resembled a boar, save that its tail was thick, projecting, tapering, and ended at a length of two feet in a sharp point. This creature is armed with no teeth, but has tremendous knife-like claws, four on the front paws, five on the back, with which it protects itself against all attack. With these it also digs a hole for itself, now in one place, now in another, on rising ground. This hole usually faces East, and has a narrow entry barely big enough to admit the animal; it then slopes gently down and continues in a straight course for several cubits, widening out more and more until at the end it forms a vaulted spherical chamber big enough to hold a man. When the ant-eater is hollowing out its den, it keeps casting out with its hind legs the earth that is scraped away in front by the fore-paws. In this cave it lies by day, but at night-fall it comes out in quest of food, feedling on ants or on their eggs, which it licks up by thrusting its thin tongue, which is a foot and a half in length, into a swarm of ants, or an ants' nest. Their diet is, I suppose, the reason that I found their flesh so tasteless and insipid. Some people tell me that they have seen specimens three times as big as I have described.

Experience has shown that the horses for domestic use which the Council imported from Persia and Java at a great price are long-lived, spirited, and excellent in every way[98]). They have thriven so well here and bred so fast that some of the settlers drive round in a coach-and-four,

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98) Horses were first imported into the Cape from Batavia in 1653; in 1688 they had increased so greatly in number that some were sold by public auction to the farmers, at an average price of 60 Rix. (the cost of 4 or 5 fine large oxen); in 1689, they had so far deteriorated in size and condition that some stud horses were imported from Persia to improve the breed (Theal, II, 94, 288, 301).